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**F I N I S.**

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**F I N I S.**

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THE  
LOT OR  
PORTION  
OF THE RIGHTEOVS.

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A  
COMFORTABLE

SERMON, PREACHED AT THE  
Cathedrall Church of Gloucester, upon the fift  
day of August : Anno Domini. 1615.

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By Richard Web, Preacher of Gods word,  
at Redborough in Gloucestershyre.

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Iob. 13. vers. 15. 16.

*Loe, though hee slay mee, yet will I trust in him,  
and I will reprove my wayes in his sight.  
He shall be my saluation also. For the Hypocrite  
shall not come before him.*

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L O N D O N,

Printed by Tho: Creede, for Roger Iackson, and are to be  
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the Conduit, 1616,

THE  
NOTOR

NOTOR

NOTOR



# TO THE MOST HIGH

and mightie King, King *James*, King of great  
*Brittane, France, and Ireland*, defender of the true  
Christian faith: grace and peace from God the  
*father, and from our Lord Iesus Christ.*



Oft deare and gracious Soueraigne, (before whom I bow in all subiectiue manner) I doubt not, but that worthy saying of *Dauid* a worthy king, is worthily written in the heart of your maiestie our king, *Rabboth Ranghoth Tsaddic, Vmirrullam Iattsilennu Iehonah. I. Many are the troubles of the righteous, but the Lord deliuereth him out of them all.* Of all the states in the world, your highnes, the onely great state of the world, hath had best experience of the truth of this point, your troubles, we know to the grieve of our hearts, haue bene many; and your deliuerances also, we know to the comfort of our soules, haue bene as many. This sentence of the prophet, most worthy to be written, not only in sheetes of gold, but also in the hearts of all men by the point of a Diamond, was my text vpon the fift of August last past: which day was kept solemnely by vs in our solempne city of *Glocester*, to the Honour of your Highnes, and for the triumph of your blessed victory out of *Gowries* wicked conspiracy. Since that day, I haue bene sollicit and importuned by friends, that my Sermon might be printed in papers, which then I desired onely to be imprinted in the hearts of my hearers; which be-

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*The Epistle Dedicatory.*

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ing'done, I make bold, (if not too bold) to dedicate to your maiestie, as being your owne, for that it was preached on your day, for your sake; to your Honour, and by your subiect, who is your deuoted seruant to death it selfe. My hope and hearts desire is, that as Christ rewarded the poore widowes Mite, which was cast into the treasury of the Temple, though it were nothing in quantity comparable to the great summes of mony, which the rich cast into the same: so your highnes will respect this litle booke of mine, your poore seruant, though it be nothing to those great volumes, which are consecrated to your maiestie by the learned *Rabbins* of the land. The almighty bleſſe your highnes, and grant in fauour vnto vs all, that your maiestie may be euermore in wisdom most admirable like *Daniel*: in courage most valiant, like *Dauid*: in zeale most feruent, like *Phinehas*: in godlines most singular, like *Iosiah*: in care most prouident, like *Ioseph*: in riches most abundant, like *Salomon*: in counsell most sound, like *Achitophell*: in loue most kind, like *Jonathan*: in body most healthfull, like *Moses*: in minde most ioyfull, like *Simeon*: in raigne amongst vs in our English coasts, most long, like *Manasses*: And lastly, that your highnes at the last may be carried by the Angels into the bosome of *Abraham*, like *Lazarus*. And hereunto let all your subiects and friends, both domestick and forraigne, say, Amen. And so vpon the bended knees of my heart, I aske pardon for this my boldnes, and rest

*Your Maiesties most humble, and  
truely deuoted Subiect,*

*Richard Web.*



## The Contents of the Sermon following.

**T**He Exordium, or Preface.  
The Analysis, or Paraphrase.

The summe and parts.

Four Questions about the righteous.

There are Righteous persons in the world.

Who they be that are righteous.

By what means men are made righteous.

The marks whereby Righteous men may be knowne from others.

Christians must haue a respect to all the commandements of God.

In all good workes men must haue an eye to Gods glorie.

Godly persons must continue in their godlinesse to the ende.

Men must loue goodnesse in others as well as in themselves, and labour to make others good like vnto themselves.

The righteous shall haue troubles here in this world.

God in loue will correct the Righteous.

The diuell in malice will assault the righteous.

The world in hatred will pursue the righteous.

There are seuen things, wherein righteous persons passe others. (their good.

The end which God doth aime at, in correcting the righteous, is alwayes for Afflictions are no signe of reiection, but a marke rather of Election, to everlasting life.

Comfort & succour must be ministred vnto the righteous in their troubles.

Holy persons must prepare their hearts for troubles.

The preparation that must be made against troubles, standeth chiefly in the meditation of 3. things, (viz.) of the necessitie of trouble, of the vtilitie of troubles, and of the multiplicitie of those promises, which God hath made vnto vs about our troubles.

The commodities which troubles do bring vnto the righteous, are foure: two belonging to this life; two others, respecting the next life. Godlinesse and credit for this life. An assurance of glory, and a larger measure of glorie for the next life.

## The Contents.

The troubles of the righteous are many. Many for the persons from whence they come: many for the meares through which they come: many for the times wherem they come: many for the parts to which they come: many for the sorts by which they come: many lastly, for the effects which they bring at their comming.

Sixe causes, why the troubles of the righteous are many, (viz:) because their sinnes are many: their graces many: their enemies many: their blessings many: their exercises of religion many: and their contentions against the world, the flesh, and the duell many.

A comfort to the godly, who haue many troubles.

The difference between the troubles of the wicked, and the godly, which standeth in 3. things, (viz.) the cause of their troubles: the manner of bearing their troubles, & the end or fruite which doth follow upon their troubles.

Righteous persons must labour to haue patience, as a most needfull thing for them in all their troubles.

Holy persons must euermore looke for crosses in this life.

God will deliuer the righteous out of all their troubles.

Four reasons why God doth ridde the righteous out of their troubles, (viz) his loue towards them: his promise vnto them: his feeling with them: and his glory from them: ioyned with their louing trust in him, and trusting loue towards him. (haue.

G O D must haue the onely praise of those deliuerances which the righteous in all miseries holy persons must resort vnto the Lord, and relye onely vpon him for their deliuerance therefrom.

A comfort to the Saints against all their tribulations.

G O D doth saue his sometimes by meanes, and sometimes without meanes, and sometimes contrary to all meanes.

A cooling-card to the world, who oppose themselves against the righteous.

The troubles wherein the Kings Maiestie was in Scotland, by Gowries conspiracie, divided into 2. parts, together with his deliuerances fro the same.

The Kings thanking of God for his victory, and the great reioycing of all the land for his deliuerance.

A Prayer for the King.

An Application to the Auditorie, wherein sixe reasons are set downe, why troubles should not trouble any of them, though they be manie.



# THE LOT AND PORTION OF THE RIGHTEOVS.

*Psalm* 34. 19.

*Many are the troubles of the righteous,  
but the Lord deliuereth him out of them all.*



*Moses*, an holy man of God, speaking to the people of God, concerning the Institution of the Passe-ouer, to be kept at his appointed season, from yeare to yeare, saith: *When thy Sonne shall aske thee, What is this? Thou shalt say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage: and in remembrance hereof, wee celebrate this Feast.*

*Exod. 13. 14.*

In like manner, when your children (right reuerend father, right worshipfull, and welbeloued brethren in Christ Iesus) shall aske of you, what this our assemblie meaneth; You shall answer, that it is, to giue God thanks for that great benefite, which wee receiued at his hands, as on this day, when in his mercie, hee saued our King after a miraculous manner, and deliuered him out of the hands of bloody and desperate traitors, who had vowed his death, to the hurt of vs all, and to the harme of Gods whole Church besides. This is the day, which the Lord hath made, let vs reioice and be glad therein. Vpon this day God shewed vs the light of his gracious countenance, and had mercy vpon vs, in preserving for vs so great a treasure, so good

*Psalm. 118. 24.*

a gouernour, so learned a Maister, so worthie a King. The Lord graunt, that wee may enioy him many happie yeares, and become most thankfull vnto his Maiestie for him. But to draw to my text; in it you shall finde two points, most worthy of your obseruation, and most correspondent vnto this our dayes celebration.

In the first, you shall see what entertainment you are to expect for heere in this world. In the second, you shall behold what fauour you are to look for, frō the Lord your God out of this world. The first of these will shew you your troubles, the latter your deliuerance from your troubles; and both of them ioyntlie together, will shew you both the hands of God: the one like a wound, maiming you, the other, a plaister healing you. Oh marke and consider things well. The righteous must looke for more troubles then others. And againe, they must hope for greater deliuerances then others. Their afflictions heere will bee many, like the Hoast of the *Aramites*: and their redemptions also will bee as many, like the Hoast of the *Israelites*. *David* beeing a righteous man, and one according to Gods owne heart, found this most true by his own experience. He had many troubles, yet he was deliuered out of all his troubles. For this cause doth hee here (measuring as it were, other men by his owne foote) declare vnto vs, what is the estate or condition of all righteous persons. On the one side, hee doth tell vs, that they are subiect to manifold troubles and afflictions. On the other side, he doth assure vs, that they shall not continue in these their troubles and afflictions, but in time conuenient be deliuered out of them all; and that, by the gracious hand of the Lord their God, who doth watch ouer them still for their good. So that the spirit of God directed him to those two chiefe things, which make men take their crosses grieuously. One, because they do not look for them before they come: another, because they do not behold their deliuerer frō them, when they are come. The prophet doth preuent both these, and tell vs, that the righteous shall haue many troubles; & that the Lord wil deliuer him out of all his troubles. I pray remember you both the sentences: how, to wit, you must goe through a Sea of troubles: And how then, you shall come to an hauen of rest; that so, when any troubles do come on you, they may not trouble you, like other men, who looke not  
for

for their troubles, nor knowe not where to haue a remedie against their troubles. Thus you haue heard the *Analysis*; now marke the sum & parts. The sum sets down the state or condition of the righteous. The parts are two. The first doth note out his miserie. The second, his deliuerance from his miserie. His miserie is described out two wayes. First, by the nature or quality of it. Then secondly, by the magnitude or quantitie of it. The nature, or qualitie, in this word, *Troubles*. The magnitude or quantitie, in the other word, *Many*. *Many are the troubles of the righteous*. His deliuerance from his miserie, containes two branches vnder it. The first is the person, who doth deliuer him. The second is the thing, from which he is deliuered. The person that doth deliuer him, is the Lord. The thing from which hee is deliuered, are all his troubles: but *the Lord deliuereth him out of all his troubles*. Now of these in order.

But before I beginne with them, because the whole, and euery part, doth concerne the *Righteous*: and whatsoeuer is now to be spoken, must haue a secret relation vnto them; necessitie and oportunitie doe require of mee, that I should speake a fewewords concerning them. Yet speaking of the righteous, I will not speak of all the things which doe belong to the Righteous. There are foure questions, which may iustly be moued cōcerning them. The first is, whether there bee any righteous persons in all the world, yea or no: Seeing *Iohn* doth teach vs, that the whole worlde doth lye in wickednes. (a) The second is, that if there bee any, who they be: and what they are. The third is: How and by what meanes, they that bee, and are, are made Righteous, seeing all by nature are corrupt, and vnrighteous, according to Christes wordes, when hee saith: *That which is borne of the flesh, is flesh*. (b) The fourth and last is, by what tokens or signes, they that are, and are made righteous, may be knowne from other men, considering that they doe liue amongst others, like men. If I should be long in the opening of these things before you, I must haue a large time to open them vnto you. But now seeing that I must measure my speech, by the measure of the clock, in running his houre, you must giue mee leaue to runne ouer these pointes, and rather to point at them, then in any point to dwel vpon them. Wherefore referring all these matters rather vnto your owne priuate meditation, then pur-

*Tfaddik*

(a) *Iohn. 3. 19.*

(b) *Iohn. 3. 6.*

suings any one of them, by any long declaration. Thus I shut vp all in a few words, as followeth.

1. Though the whole world doth lye in wickednes, yet there are righteous persons in the world: for as the word *κόσμος*, or world, there, in that place of *John*, doth not note out all men, which are in the world, but the wicked onely, who are the greatest part of the world, and who also are scattered ouer all the world, beeing as it were, a world of it selfe: So the scripture else where doth witness in many places, that the Lord hath some Righteous persons still here in this world, howsoever this world be not worthy of them.

(c)  
Heb. 11. 38.

(d)  
Genes. 6. 9.

(e)  
Iob. 1. 1.

(f)  
2. Peter 2. 8.

(g)  
Luke. 1. 6.

(h)  
Cant. 1. 3.

(c) Such an one was *Noah*, of whome it is said, *That hee was a iust and upright man*; and one that walked with *G O D*: (d) Such an one was *Iob*, of whom it is said, *that hee was an upright and iust man, one that feared G O D, and eschewed euill*: (e) Such an one was *Lot*; of whome it is said, *That hee being righteous, and dwelling among the Sodomites, in seeing and hearing them, vexed his righteous soule from day to day, with their unlawfull deedes*. (f) Such an one was *Zacharie*, and his wife *Elizabeth*: of who it is said, *that both were iust before G O D, and walked in all the commandements & admonitions of the Lord, without reproofe*. (g) Such an one lastly, is euery faithful man and woman, vpon the face of the earth: Of whome it is saide, *The Righteous doe loue thee*. (h)

2. Those that are righteous, and such as are purged from their sinnes, wherewith they are naturally defiled, and are qualified also with new and heavenly graces, to doe such things as are well pleasing vnto the Lord: They are not only cleansed from their filthinesse, but are renewed also, according to the image of God, to walke in his commandements. Surely whosoever faileth in either of these, commeth too short of being righteous. For both must be ioyned together, in all those, that will be righteous. *Agur* speaketh of the former, when he saith, *There is a generation, that are pure in their owne conceyts, & yet are not washed from their filthinesse*. (i) And *John* the Apostle doth make mention of the latter, in these words, *Little children, let no man deceyue you, hee that doth righteousness, is righteous, as hee is righteous: hee that committeth sinne, is of the diuell, and so forth*. (k)

(i)  
Prou. 30. 12.

(k)  
1. Iohn. 3. 7. 8.

3. The meanes whereby men are made righteous, is two-fold.  
The

The one is by *Iustification*, and the other by *Sanctification*. For there is a righteousness of Iustification, and a righteousness of sanctification: the one (as it were) to make vs righteous before God; the other, to make vs righteous before men. The first of these is without vs: the second is within vs. That which is without vs, is from Christ; and that which is within vs, is from the spirit. The former of these, which is the righteousness of Christ, is apprehended of vs by faith, and made our owne by *Imputation*. The latter of these, which is the righteousness of the spirit, is possessed of vs by *love*, & made our owne by *inhesion*. Now both these righteousnesses must concur to make a man truly righteous to saluation, as they did in the *Corinthians*: of whō we read thus; *And such were some of you, but yee are washed, but ye are sanctified, but ye are iustified, in the Name of the Lord Iesus, and by the spirit of our God.* (l) And surely where both these are, there may men and women truly be called righteous, though that sinne doth stil remaine, and dwell within them. First, because one manner of righteousness is in them, in a full perfection, euen the righteousness of Christ, which is imputed and applyed vnto them by their faith. Then secondly, because an other manner of righteousness is in them, in the operative beginnings of it, euen the righteousness of the spirit, who doth worke daily within them, and labour to renue them more and more, according to Gods image, wherein they were created at the first.

(l)  
1. Cor. 6. 11.

The markes or signes, by the which the righteous may be knowne from others, are chiefly foure. The first is, by the *Generallitie* of their obedience. For every righteous man (who is righteous indeed) hath a care of the whole course of his life, and lookes respectiue to all the commandements of God. He doth not take libertie in any one sinne, but striueth to auoyd all sinnes, nor omitte one good dury, but endeoureth to performe all good duties. He is not like to *Naaman the Syrian*, who professed the true God of *Israel*; and promised to serue and worship him alone; yet desired to be borne withall, for oae speciall sinne: which was, to be in the house of *Rimmon*; (m) and there to vphold his Master, leaning on his hand, and to bowe before that Idoll, whome hee did worship. Neither is hee like to *Herod*, who feared *Iohn the Baptist*, reuerenced him, heard him gladly, and did many things after his tea-

(m)  
2. King. 5. 13.

(n)  
Mar. 16. 18.

(o)  
2. King 24. 25.

(p)  
Luk. 1. 6.

(q)  
Ier. 2. 10.

ching; but yet hee kept still his brothers wife, and would not put her away, according to Gods commandement. (n) But hee is like to *Iesiab*, who turned to the Lord with all his hart, and with all his soule, & with all his strength, according to all the law of *Moses*. (o) And vnto *Zacharie*, and *Elizabeth*, who were iust before God, and walked in all the commaundements and ordinances of the Lord, without reproofe. (p) And no maruell. For he doth know full well, that whosoever shall keepe the whole Lawe, and yet faileth in one point, hee is guiltie of all. (q) That a shippe, though it be found in all partes, saue one, and leaketh in no place saue onely one: yet it may be drowned by meanes of that one. That the walles of a Citie, though they be strong and well fortified in all places saue one, and haue no breaches in them, saue only one: yet they may be taken of the enemy by means of that one. That lastly, a bird, though it be free in all members saue one, and be tyde in no member, saue onely one, whether legge, or wing, yet may be held fast, by meanes of that one. Hereof is it, that he doth labor to purge himselfe from all filthinesse of the flesh and spirit, and to grow vp vnto full holinesse in the feare of God, according to *Pauls* exhortation to the *Corinthians*. (r)

(r)  
2. Cor. 7. 1.

2. The second is, by the *end* wherevnto all their works or deeds do tend. For euery righteous man, (who is righteous indeed) hath a speciall eye vnto the praise and honour of his God, in all things which he doth take into his hands, according to our Sauours saying; *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heauen.* (s) And after the Apostles rule, when he saith, *Whether yee eate or drinke, or whatsoever else ye doe, doe all to the glory of God.* (t)

(s)  
Mat. 5. 16.

(t)  
1. Cor. 10. 31

Surely, though men practise neuer so many good works, yet if in doing of them, they propound not this ende vnto themselues, they are not to be accounted righteous men: no more then he is to be esteemed a good Archer, which can draw a strong Bowe, hath a faire loose, and doth shoote farre, and yet alwayes shootes a great way off from the marke. In this regard, the *Scribes* and *Pharisees* in the dayes of our Sauour, were not accounted by him in the number of righteous men, but stiled rather of him, by the name of *Hypocrites*, because all that good, which they did at any time, was not for

for Gods glory, but for their owne praise, that they might be seene of men. They did fast, and pray, and giue almes, but all was for to haue a name, & a commendation of the world. (u) In like sort the Papists faile in this point, now in our dayes. For they doe all their good works in a manner to merite thereby, like to hyred seruants, and labourers, who worke for their wages, and would doe little or nothing for their Maisters, vnles they might be well paide for their paines. But Christians must acknowledge themselues not to bee seruants, but children, and not children of the bond-woman, but of the free-woman; and that they ought of duety to serue the Lord, all the dayes of their liues, though they should receyue nothing for their labour. Doubtlesse in all our workes wee must seeke his glorie: and if he bestow any reward vpon vs, we may take it as an vnderferued gift of his bountifull goodnesse. For when wee haue done all that wee can doe, or which is enioyned vpon vs, we must confesse, that wee are vnprofitable seruants. (x)

(u)  
Mat. 6. 2.

(x)  
Luke. 17. 10.

True it is, that righteous persons haue some hypocrisie and vaine glorie mingled with sinceritie in their best actions, and doe some things as wel for their own praise, as Gods glory: yet if their sinceritie preuaile ouer their hypocrisie, they lose not the name & dignitie of righteous persons. For as the philosopher teacheth, concerning elementarie bodies, that they are not made of one element onely, but of all foure, yet haue their names of the predominant element: And as the physitions say, of the humors in mans body, that although they be not pure, but mixed one with another, yet euery one doth carrie the name of that humor, which doth most abound: So may we say (and that truely too) of the generall conuersation and the particular actions of men, that if in them they seeke more the glorie of God, then their owne praise, pleasure or profit, they are truely righteous; though imperfectly righteous. The third is by their perseuerance in righteousness. For euery righteous man (who is righteous indeed) will continue in his righteousness vnto the end. Hee will not begin onely well, but he wil end also wel. He is not like vnto the snail, that pusheth out a long paire of hornes, which being touched neuer so little, goe in againe. Neither is his righteousness like a morning cloud, or as a morning dew, which is dried vp quickly, and vanisbeth away, so  
sone

soone as the Sunne ascendeth on high. But hee is rather like vnto the tree, that neuer fadeth, but beareth fruite still. And his righteousness is like to the Iuie, that is alwayes greene, though the Sunne parch it: to the *Diamond*, that is alwayes hard, though the hammer beat it: & to the good vine, that is alwayes growing, thogh the knife cut it. *Whosoever is borne of God* (saith *S. Iohn*) *sinneth not, for his seede remaineth in him: neither can he sinne, because he is borne of God.* (x) And surely, true and sauing righteousness is one of those gifts of God, which are without repentance. (y) It cannot be lost fully & finally: *Those which turne fro their righteousness, & commit iniquitie, shall not live: their former righteousness shall be forgotten, and they shall dye in their sinnes, which they have committed.* (z) He onely, which continueth righteous to the end, shall be saued. (a) Wherefore as God neuer ceaseth to bestow blessings vpon vs, so let vs neuer cease to doe seruice vnto him: for *praemium aeternum, aeternam requirit seruitutem*: a continuall reward, doth require a continuall seruice. Doubtlesse the Heauens aboue vs, the earth vnder vs, the beasts about vs, and our people with vs, doe daily crie vpon vs, for the performance of this dutie by vs; for they all serue vs euermore, and howsoeuer we doe abuse them often in their seruice, yet they do continue therein still, and neuer giue it ouer. Let this then bee the conclusion of this point, that howsoeuer wee hire seruants but for a yeare, and take Apprentices but for seuen or eight yeares, yet must wee our selues serue the Lord our God, for all our yeares, and that in holines and righteousness, all the dayes of our liues, (b) doing as *Paul* did, when he said, *Brethren, I count not my selfe, that I haue attained vnto it, but one thing I doe, I forget that which is behinde, and endenour my selfe vnto that which is before, and follow hard towards the marke, for the price of the high calling of God in Christ Iesus.* (c)

The fourth and last is, by their affection to righteousness in others. For euery righteous man (who is righteous indeed) will loue righteousness as well in others, as in himselfe: yea, hee will loue all others in whom he beholdeth any seeds of righteousness. His delight will be in the Saints, that are on the earth, and in the excellent, according to *Dauids* example, in these words: *My well-doing extendeth not to thee (o Lord) but to the Saints that are in earth, and to the excellent, all my delight is in them.* (d) It is well obserued by the

pro-

(x)  
1. Ioh. 3. 9.

(y)  
Rom. 11. 29.

(z)  
Ezek. 18. 24.

(a)  
Mat. 10. 22

(b)  
Luk. 1. 17.

(c)  
Phil. 3. 13. 14.

(d)  
Psalm. 136. 3.

Prophet in the fifteenth psalme, and the fourth verse thereof: That those that shall dwell in Gods Tabernacle, and rest in his holy mountaine, doe honour all such as feare the Lord. You know, that he which loueth a childe for his fathers sake (as *David* loued *Mephibosheth*, for *Ionathans* sake,) loueth the father himselfe better: So hee which loueth righteousness, for righteousness sake, declareth thereby, that hee loueth righteousness it selfe farre better. Besides this, a righteous man loueth righteousness so well, that hee will labour to make others as righteous as himselfe. *David* promised, that if the Lord would create in him a cleane heart, and renew a right spirit within him, and so referre him to the ioy of his saluation: hee would then teach his way vnto the wicked, and vse means to conuert sinners vnto him. (e) And *Peter*, when he is conuerted, must strengthen his brethren. (f) Doubtlesse as euery thing seeketh to beget his like: so a righteous person seeketh to make an other righteous. And as fire cannot be smothered, when once it hath taken holde in any place, and findeth matter sufficient to worke vpon, but will burne further and further, till it hath consumed all before it: So true righteousness, wrought in the soule of one, cannot there bee suppressed, but will spread it selfe abroad, and worke vpon others for their conuersion. In one word then, hee which would be reputed righteous, and yet keepeth in all his righteousness to himselfe, and doth not impart it vnto others, may iustly bee suspected to haue little or no sound righteousness at all within him.

(c)  
Psalme 51. 13.  
f  
Luke 22. 32.

Thus farre for the person, of whome the Prophet doth speake. Now let vs come to the things, whereof hee doth speake. *The troubles* (saith hee) *of the righteous are many*. By the word *Troubles*, you must vnderstand, all such things, as doe molest or disquiet him. The Hebrew word is *Ranghoth* in the plurall number, of *Ranghab*, in the singular, And howsoeuer it be taken now and then, Adiectiuely, for that which is sinfull or painefull, yet here it is put substantiuely, and doth note out *Euils*, or afflictions; not euils, as they are finnes, but as they are chastisements. For euill is of 2. sorts, the one is *Malum Culpa*, and the other is *malum poenae*; the one the euill of sinne, the other is the euill of punishment. And well may euils or afflictions be called *Troubles*, euen of the effects of

*Ranghoth.*

(g)  
Esay, 8. 18.

(h)  
Lament. 1. 18.  
19 20 21.

(i)  
Zach. 13. 7. 8. 9.

(k)  
Mat. 10. 16. 17.  
18. 21. 22.

them, because they are wont to trouble such as haue them. You see now the meaning of the words, the doctrine arising from them is this. *That good men and good women shall haue troubles heere in this world.* Looke how many will truely feare the Lord, and taking hold of Christ Iesus by a liuely faith, will carefully endeouour to walke in Gods Commandements; to the ende of their dayes, they shall haue crosses and troubles, there afflictions & tribulations do belong to them, and they shall be sure to haue their portion therein. So much may we gather out of *Esayes* words, when hee saith, *Behold, I and the children* (meaning the true members of Christ, that were willing to heare & obey the words of God, wherof he spake before) *whome the Lord hath giuen me, are as signes and wonders in Israel, by the Lord of Hosts, which dwelleth in mount Sion.* (g) So much we may gather out of *Ieremies* words, when hee saith, *Heare I pray you, all people, and behold my sorrow,* (speaking of the church of God vnder his owne person) *My Virgines and my young men are gone into captiuitie. I called for my Louers but they deceiued mee, my Priests and mine elders perished in the city, while they sought their meate to refresh their soules. Behold o Lord, how I am troubled: my bowels swell, mine heart is turned within me, for I am full of heauines, the sword spoyleth abroad, as death doth at home. They haue heard, that I mourn, but there is none to comfort me; all mine enemies haue heard of my trouble, & are glad, that thou hast done it.* (h) So much we may gather out of *Zacharies* words, when he saith, *Arise o sword vpon my Shepheard, and vpon the man that is my fellow, saith the Lord of Hosts, smite the shepheard, and the sheepe shalbe scattered, & I will turne mine hand vpon the litle ones, And in all the Land, saith the Lord, two parts therein shall bee cut off, & dye: but the third shall be left therein: And I will bring that third part through the fire, and will fine them, as the siluer is fined: and will trie them, as the gold is tryed. They shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, the Lord is my God.* (i) So much we may gather out of *Christis* words, when he saith: *Behold* (speaking to his disciples) *I send you as sheepe in the mids of wolues. Beware of men, for they will deliuer you vpto the counells: & will scourge you in their Synagogues: And the brother shall betray the brother to death; and the Father the Sonne; and the Children shall rise against their Parents, and shall cause them to die. And yee shall be hated of all men for my Name.* (k)

So much wee may gather out of *Pauls* wordes, when hee saith, For wee are made a gazing stocke vnto the world, and to the Angels, and to men, vnto this houre, we both hunger and thirst, and are naked, and are buf-feted, and haue no certaine dwelling place, and labour, working with our own hands: we are reuiled, and yet we blesse: wee are persecuted, and suffer it: wee are euill spoken of, and we pray: wee are made as the filth of the world, the off-scouring of all things vnto this time. So much lastly may wee gather, (to omit many other places) out of *Dauids* words, when he saith, haue mercy vpon me O Lord, for I am in trouble, mine eye, my soule & my belly, are consumed with griefe. For my life is wasted with heauinesse, & my yeares with mourning; my strength faileth for my paines, and my bones are consumed. I was a reproach among all mine enemies, but especially among my neighbours, and a feare to mine acquaintance, who seeing mee in the streete fledde from mee. I am forgotten, as a dead man out of minde. I am like a broken vessell: for I haue heard the rayling of great men: feare was on euery side; while they conspired together against me, and consulted to take my life. (m) But what may the causes heereof bee? Is it be-cause they are more base then others, by their stocke and paren-tage? No: For in that respect, they are the honourablest persons in all the world: as beeing begotten and borne, not of mortall, but of immortall seed, euen of GOD himselfe: (n) Is it, because they are more wicked then others, by their workes, and wayes? No: for in that respect, they are the holiest persons in all the world: as beeing washed from their sinnes, (o) and as ha-uing their conuersation aboue in the heauens themselues. (p) Is it, because they are more detestable in the eyes of God then others, by their estate and condition? No: for in that respect they are the dearest (q) persons vnto him in all the world: as being incorpora-ted into the body of his Sonne, and made his children by adop-tion. (r) Is it because they are more beggarly then others by their portion of goods and inheritance here below? No: for in that re-spect they are the richest persons in all the world, if not by profes-sion, yet by right, as beeing the heires of all things; yea, coheyrers with Christ, of euery thing. (s) So that a man may say to them, as *Paul* did to the *Corinthians*, in these words, Let no man reioyce in men: for all things are yours: whether it be *Paul*, or *Apollus*, or *Cephas*, or the

1. Cor. 4.9.1.

(m)

Pla'm. 31. 9.  
10. 11.

Obiect:

Ans:

(n)

Ioh. 1. 13.

(o)

Reu. 1. 5.

(p)

Phil. 3. 20

(q)

Prou. 15. 9.

Acts 10. 25.

Ioh. 14. 23.

(r)

Ephel. 1. 4. 5.

(s)

Rom. 8. 17.

world, or life, or death, whether they bee things present, or things to come, even all are yours. (t) It is, because they are more troublesome then others, by their quarrellsome contentions and brawlings? No: for in that respect they are the quietest persons in all the world: as turning their speares and swords into mattocks and sythes, (u) and as going like sheepe to the slaughter-house, to bee slaine of others themselves. w So that a man may say most truely, as *Esay* hath it in his prophesie, *that in the mount of the Lord, there is no hurt done.* (x) Is it, because they are more carelesly attended vpon for defence, then others by their place and calling? No: for in that respect they are the safest persons in all the world: as hauing the Angels of heauen aboue them for their guard, y and the almighty himselfe for their protection. z Is it lastly, because they are more fruitles then others by their idlenes and want of care to doe men good? No: for in that respect they are the profitablest persons in all the world: as being full of good workes, and doing good vnto all men. a So that many doe fare the better for their sakes. As *Laban* did for *Iacob's* sake. b *Potiphar* for *Ioseph's* sake: c the *Israelites* for *Moses* sake. *Zoar* d) for *Lot* sake: e) & the mariners for *Paul's* sake. f) You see then, that it is not for any of these causes: nay, for these causes a man may wonder, why they haue any troubles at all: seeing thus that they are the honourablest, the holiest; to God, the dearest: in right to all things the richest; by a sweete courage, the quietest; through angels protection the safest; and to men of the world, the profitablest persons that are in the world: a wonder I say may be made, why they should haue any troubles at all.

But the causes are euident, and they are these. First, because God in loue will correct them. Secondly, because the diuell in malice will assault them. And thidly, because the world in hatred will pursue them. How God in loue will correct them, you may read in the Prouerbs, in the Hebrews, and in the Reuelations. In the prouerbs in these words. *My sonne, refuse not the chastening of the Lord, neither be griened with his correction, for the Lord correcteth him whom he loneth, even as the father doth the childe, in whom he delighteth.* g In the Hebrews in these words. *My sonne, despise not the chastning of the Lord, neither faint, when thou art rebuked of him; for whom the Lord loneth he chasteneth, and he scourgeth euery sonne that he receiveth.*

In

(b) In the *Reuelations*, in these words, *As many as I loue, I rebuke, and chasten, be zealous therefore and amend.* (i)

(b)  
Heb. 12. 4. 6.

The ende that God doth aime at in correcting his, is alwayes good. In respect of them it is twofold. The one is principall: the other is subordinate, seruing to that principall. The principall, is their saluation, according to *Pauls* saying, in these words: *For this cause many are weak, and sicke among you, and many sleepe: For if wee would iudge our selues, we should not be iudged: but when wee are iudged, we are chastened of the Lord, because wee should not be condemned with the world:* (k) The subordinate, seruing to the principall, is their *Sanctification*: accordingly as wee read in the *Hebrues*, in these words. *For they verily* (speaking of the fathers of our bodies) *for a fewe dayes chasteneth vs after their owne pleasures; but hee* (speaking of God, the Father of our spirits, *chasteneth vs for our profite, that we might be partakers of his holinesse.* (l) In which *Sanctification* of theirs, the Lord hath an eye, eyther to their sinnes, or to their graces. To their sinnes, either past, that they might repent for them: or present, that they might leaue them; or to come, that they might preuent them. To their Graces, eyther for the receiuing of them, that they might be fit to entertaine them: or for the discovering of them, that they might appeare to the world: to the praise of the giuer, to the comfort of the possessor, and to the profite of the beholder: or for the exercising of them, that they might not rust by lying still, like yron; or grow vnsauorie, like standing-water; but glister like golde in the fire, and prosper like the tree by the rivers side.

Rom. 3. 20.

k  
1. Cor. 11.  
32. 32.

l  
Heb. 12. 30.

How the Diuell in malice will assault them. You may finde in *Iob*, in *Zacharie*, in *Mathew*, in *Marke*, in *Luke*, in *Paul*, in *Peter*, and in the *Reuelations*. He tormented *Iob*, and spared not. (m) He stood at the right hand of *Iehoshuah* the high Priest to resist him: (n) Hee tempted Christ in the wildernes. (o) Hee set vpon the Apostles, and winnowed them like wheate. (p) Hee threw a young man of ten into the fire, and into the water, to destroy him. (q) Hee buffeted *Paul*, and was a pricke to him in the flesh. (r) Hee cast out water after the Woman, like a flood to drowne her, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimony of Iesus Christ. (s) Becing losed out of his prison, hee goeth out to decciue the

m  
Iob. 1. & 2.

n  
Zach. 3. 1.

o  
Matt. 4. 26.

p  
Luke. 22. 31.

q  
Mar. 9. 22.

r  
2. Cor. 12. 7.

s  
Reu. 12. 15. 16.  
17.

people which are in the fouse quarters of the earth, euen Gog and Magog, to gather them together to battell against the Saints. (r)  
 Reu. 20. 8. 9. In a word, hee walketh vp and downe, like a roaring lyon, seeking daily whom hee may deuour. (v)  
 v.  
 1. Psa. 5. 8. How lastly, the world in hatred will pursue them, you may see in the Psalmes: in Obadiab, in Matthew, in Iohn, in Paul, and in the Revelations. In the Psalmes, in these wordes, Thou makest vs to turne backe from the aduersaries, and they which hate vs, spoyle for themselues. Thou givest vs as sheepe to be eaten, and dost scatter vs among the Nations. (w) In Obadiab, in these words: For thy crueltie against thy brother Iacob, shame shall coner thee, and thou shalt be cut off for euer. When thou stoodest on the other side, in the day that the strangers carryed away his substance, & strangers entred into his gates, & cast lottes vpon Ierusalem, euen thou wast as one of them. (x) In Mathew, in these words, Beware of men, for they will deliuer you up to the counsell, & will scourge you in their Synagogues. And the Brother shall betray the brother to death, and the Father the Sonne: and the children shall rise against theyr parents, and shall cause them to die. And yee shall be hated of all men for my Name. (y) In Iohn, in these words, If you were of the world, the world would loue his owne: but because you are not of the world, but I haue chosen you out of the world, therefore the world hateth you. (z) In Paul, in these words, (a) But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit. Euen so it is now. Lattly, in the Revelations, (b) in these words, And they went up (speaking of Gog and Magog, whom the diuel had gathered together like the sand of the Sea) into the plaines of the earth, which compassed the tents of the Saints about, and the beloued City, but fire came downe from God out of heauen, and deuoured them.

Wherefore trouble is no signe of of reiection, but rather a marke of Election. As the Apostle saith, If you endure chastening, God offereth himselfe vnto you, as vnto his sonnes. For what Sonne is it whom the Father chasteneth not? If therefore you be without correction, wherof all are partakers, then are you bastards, and not sonnes. To hell a man may saile with a forewinde, and meete with fewe or no troubles in his way, but not so to heauen.

When Israel was going to Egypt, they met no foes: but when they came from Egypt to go to Chanaan, they met with many. Lazarus had a bitter battell as it were in his way to heauen, when the rich

rich Glutton sayled smoothly to hell, with neuer a rub as it were in his way. Doubtlesse as the purest corne is cleaneft fanned: the finest gold is ofteneft tried: and the sweetest grape is hardest pressed: so the truest Christian is heauiest crossed: He is like the Oxe, alwayes held to the plough: but others, who are reprobates, are like the beasts in a fatte pasture, designed to the slaughter-house. Their iudgement then is erroneous, who brand them with the blacke coale of reprobation: that are scorched often with the hore beames of tribulation. Let their credit and authority be as great for wisdom and for pietie, as euer the credite of *Eliphaz*, *Bildad*, and *Zophar* was: yet they are to bee censured of vs, in this point, and their iudgement to be valued of vs not worth a point, as they and theirs were of God, (d) for condemning *Iob* for his troubles, who was a man more excellent then themselves, and (e) dearer vnto the Almighty, then any of them.

d  
Iob. 42. 7.

e  
Iob. 42. 8.

Secondly, out of this we may learne, not to bee ashamed of all such, as are heere in this world, in troubles, and afflictions, seeing good men and good women are subiect therevnto; but rather to make much of such, and to regard them aboue others; as wee are aduised for to doe, both by precept, and by patterne. By precept, in the *Hebrews*, in these words; *Remember them that are in bonds, as though you were bound with them, and them that are in affliction, as if you were also afflicted in the body.* (g) By pattern, in the same book, where he saith, *Now call to remembrance the dayes that are passed, in the which, after you had receined light, you endured a great fight in afflictions, partly while you were made a gazing stocke, both by reproches and afflictions, and partly, while you became companions of them which were so tossed & fro. For both you sorrowed with mee for my bonds, and suffered with me by the spoiling of your goods, knowing in your selves, how that you haue in heauen a better, and an enduring substance.*

f  
Heb. 2. 13, 3.

g  
Heb. 10. 32, 33.  
34

Thirdly, from hence wee may see, that righteous persons doe stand in neede of helpe and fauour from others, considering thus, that their estate is full of troubles: Prayers are to bee made vnto God for them, as they were for *Peter*, when hee was in prison. (h) Money is to be conferred vpon them, as it was vpon the brethren in *Iudea*, when there was a great famine amongst them, in the dayes of *Claudius Caesar*. (i) Comfort must be ministred vnto them, as it

h  
Acts. 12. 5

i  
Acts 11. 29.

was

*k*  
2. Cor. 2. 7.

*l*  
Acts 14. 22.

*m*  
1. Pet. 4. 12. 13.

*n*  
Ioh. 11. 18

*o*  
Mat. 10. 16. 17

*p*  
Acts. 9. 16

was vnto the incestuous *Corinthian*, whē he was deiected with too much sorrow for his sinne. (*k*) Lastly, heauenly exhortatiōs must be made amongst them, as they were amongst the Saints of *Lystra*, *Icomus*, and *Antiochia*, when *Paul* and *Barnabas* came to confirme, and to exhort them to continue in the faith. (*l*)

Finally, out of this place wee gather, that looke how many of vs, as doe intend to be righteous, wee must prepare our hearts for troubles, and not be dismaide at the same, when they fall vpon vs; as though some strange thing did happen vnto vs, according to *Peters* words, when he saith; *Deerly beloued, thinke it not strange concerning the fierie triall, which is among you to proue you, as though some strange things were come vnto you; but reioyce, inasmuch as you are partakers of Christs sufferings, that when his glorie shall appeare, you may be glad and reioyce.* (*m*) Wherefore my beloued brethren, prepare your hearts for troubles, and looke for them euery day. Behold, as wee must prepare for warre, when wee heare of the comming of our enemies: and as wee must prepare for a shelter, when wee see the comming of a storme. Like as *Noah* prepared an Arke against the comming of the flood. So in wisdom must we prepare for the comming of our troubles, that so when they doe come, they may either not trouble vs at all, or else trouble vs but a little. Now the meanes of preparation standeth chiefly in the meditation of three points. The first is of the necessitie of troubles, how they will and must come, doe man what he can to the contrary: As our Sauour said to *Peter*, *When thou wast young, thou girdedst thy selfe, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thine hands, and another shall guide thee, and leade thee whither thou wouldest not.* (*n*) For *premonitus, premonitus*, hee that is fore-warnde, is fore-armde: afflictions are lightned in the expectation. Hereof was it, that *Christ* did foretell his disciples, how they should be entertained heere in this world: (*o*) and did shewe *Paul* how many things he was to suffer for his Names sake. (*p*)

The second is, of the vtilitie of troubles, how they will bring great profite to them who are exercised therewith. And these profite are chiefly foure: whereof two doe concerne this life, and other two the next life. Those two which doe concerne this life, are holinesse & credit. Holines is wrought in man by afflictions,

as we may read in the Hebrews, in these words : For they verily for a few dayes chastened vs after their owne pleasures, but he chasteneth vs for our profite, that wee might be partakers of his holinesse: (q) Now no chastising for the present seemeth to be ioyous, but grievous: but afterwards it bringeth the quiet fruit of righteousness, unto them which are thereby exercised. It is an olde laying, and a true one, *Cruce pendentis, Cathedra docentis*: the crosse of the hanged, is the chaire of the learned. The Crosse-house is the Schoole-house.

Heb. 12. 10.  
11.

Surely Afflictions as they are *passiones*; so are they also *magistra*; as they are passions, so they are instructions: they are not only burdens vpon vs, but they are also good lessons vnto vs: They are like the winde, which doth cleanse the good graine, though it doth blow colde: and like the Fire, which doth purifie the bad golde, though it doth burne hote. Hagar was proud and blinde in Abrahams house, but in the wildernes shee is humbled, and begins to looke to the Lord. (r) Israel learned not to mourne, vntill they were sent to Babell. (s) Ionah sleepe in the shippe, but walkes and prayes in the whales belly. (t) Manasses cares not for God at libertie, but seekes him out in the prison. (v) David went astray before he was afflicted, but then he learned to keepe Gods word. (w) In a word, euery Christian is bettered by his troubles. His knowledge is sounder then it was: His faith is stronger then it was: his hope is firmer then it was: his loue is hotter then it was: his humilitie is lower then it was: lastly, his goodnesse in generall, is greater then it was: greater towards God, greater towards his neighbour, greater towards himselfe, and greater towards all the creatures both great and small.

Genes. 16. 4.

Psalms. 137. 10.

Iona. 1. & 2.  
chapt.

2. Cron. 33. 12

Psalms. 119. 67

As thus wee haue holinesse by afflictions, so also haue we credit. Unto you it is grace: For Christ (saith Paul,) that not onely you should belieue in him, but also suffer for his sake. In the second chapter of the Revelation, and 13. verse, it is recorded as a thing of great honor, that Antipas was slaine, as a faithfull martyr, in the Church of Pergamus, where Sathan had his throne. And the Apostles did take themselues highly credited of the Lord, when he did count them worthy to suffer for his Names sake. & So that honour and reputation comes to men by all such afflictions as they doe vndergo here in this world for Gods cause, and the confirma-

Phil. 1. 29.

Acts 5. 41.

*a*  
Rom. 8.17.

2. Tim. 2.13.

1. Pet. 3.10.

*b*

1. Jam. 1.12.

*c*

2. Cor. 4.17.

*d*

2. Cor. 5.10.

*e*

2. Cor. 10.13.

*f*

Psal. 125. 2.3.

*g*

Rom. 8.28.

tion of the truth. The other two profits, which doth concerne the next life, are these. First, an assurance of glorie to come. For this is certaine; that if wee doe here suffer with Christ, wee shall heereafter raigne with Christ. (*a*) And therefore *Iames* doth say, *Blessed is the man that endureth temptation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him.* *b*) Secondly, an increase of glorie to come. For (as *Paul* doth teach vs) *our light affliction, which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glorie.* *c*) So that the more troubles that wee doe here endure for our God and his lawes, the more and greater will our glory be at the last, when we shall be rewarded according to our workes. *d*)

The third and last meanes of preparation for troubles, is the consideration of the multiplicite of those promises which God hath made vnto vs in his word, about our troubles, which promises are chiefly three. The first is, that hee will lay no more vpon vs then wee can beare: according to *Pauls* words, when hee saith, *There hath no temptation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted above that you be able, but will give the issue with the temptation, that you may be able to beare it.* *e*) The second is, that he will deliuer vs fro that which he doth lay vpon vs, according to *Dauids* words, when he saith, *As the mountains are about Ierusalem, so is the Lord about his people, from hence forth, and for euer. For the rod of the wicked shall not rest on the lot of the righteous, lest the righteous put forth their hand unto wickednes.* *f*) The third and last is, that hee will turne that which he doth lay vpon vs, and from which he will deliuer vs, vnto our good in the ende: according to the Apostles words, when he saith, *Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.* *g*) Thus by the contemplation of the necessitie of troubles, of the vtilitie of troubles, and of the multiplicite of the promises, which God hath made vnto vs about our troubles; you may make your selues strong, and prepare your hearts against all your troubles. And so I leaue the first branch of the miserie of the righteous, which doth concerne the nature or qualitie of it, and come to the second, which dooth respect the magnitude or quantitie of it.

*Many*

*Many are the troubles* (saith the Prophet) *of the Righteous.* The word which is here translated *Many*, in the Hebrew tongue is *Rabb* Rabbob. *both*, and it coms of the verb *Rabab*, with signifieth to multiplie or to increase. Some there are, who read it thus, *Great are the troubles of the righteous.* True it is, that the word *Rab* and *Rabbab*, whereof come *Rabin* and *Rabbob* in the plurall, doe signifie now and then that which is great: but yet you must know, that it is but seldome, and that for the most part it is taken onely for that which is much, or many, and so is it here. For the Prophets meaning is, that there is a generalitie of crosses, and a plurality of troubles, that doe belong to the righteous. Where hence ariseth this doctrine, that the afflictions or calamities, wherevnto the children of God are subiect, are many and diuerse. Many and diuerse, 1. for the persons, from whence they come. 2. For the meanes through which they come. 3. For the times wherein they come. 4. For the sortes by which they come. 5. For the ports to which they come. 6. Lastly, for the effects which they bring at their comming. The persons from whom troubles doe come, are many and diuerse. First and foremost, there is *GOD* the Father, the Sonne & holy Ghost. Secondly, there is the diuell and his angells. Thirdly, there is the world, and all vngodly persons who are in the world, that are almost infinite in number, beeing as the sand of the Sea. *b* The meanes through which troubles doe come, are many and diuerse: Recu. 20. 8. For they come sometimes through the meanes of our Children: sometimes through the meanes of our seruants: sometimes through the meanes of our friends: sometimes through the meanes of our enemies: sometimes through the meanes of our Neighbours: sometimes through the meanes of strangers: and sometimes lastly, (to omit many other meanes,) through the meanes of our owne foolish or sinfull wayes. The times wherein troubles doe come, are many and diuerse. For sometimes they come in the morning, sometimes at noone, sometimes in the euening, and sometimes in the night: Sometimes in our infancie, sometimes in our childhood, sometimes in our youth, sometimes in our middle-age, sometimes in our olde-age, sometimes in our dotage. The sorts by which troubles do come, are many and diuerse. For some are the diseases of the bodie, as the goute, the stone, the collicke, the ague, the

Doct.

feauer, the toothach, and the like.

Some are wants of outward things, as of houses, Cattell, money, Apparell, Dyet, Friends, libertie, and the like. Some are losses of goods; as when a man is robbed of his money, of his plate, of his clothes, of his beasts, of his seruants, of his children, and the like. Some lastly (to passe ouer other sorts) are the comon plagues of the world; as burnings by the fire, as drownings by the water, as infectings by the aire, as deuourings by the Sword, as destroyings by the pestilence, as slanderings by the tongue, and the like.

The parts to which troubles doe come are many and diuerse. For sometimes they come vnto the soule, & sometimes to the bodie, and sometimes both to the soule and body together. Likewise in the bodie, they come now and then vnto the head: now and then to the bellie: now and then to the backe: now and then to the stomach: now & then to the arms: now and then to the thighs: now and then to the legs: now & then to the feete: now & then to the hands: and now & then in a word, to all the ioynts and members of the body together. The effects which troubles do bring forth at their comming, are many and diuerse. For sometimes they make men mery, and sometimes againe they make them sad: sometimes they make them pray; & sometimes againe they make them curse: sometimes they make them quiet, and sometimes againe they make them rage: sometimes in a word they make them the worse, & sometimes againe they make them the better. Thus the troubles of the righteous are many. *Innumerable troubles* (saith David) *haue compassed me.* (s) The Church doth thus complain: *They haue oftentimes afflicted mee.* (s) *The Church doth thus complain: They haue oftentimes afflicted mee*

Psal. 40. 12.

k

Psal. 129.

I. 2. 3.

Acts 14. 22.

m

Psal. 42. 7.

*from my youth, (may Israel now say) they haue oftentimes afflicted mee from my youth, but they could not preuaile against mee. The plowers plowed vpon my backe, and made long furrowes. k) And wee must (saith Paul and Barnabas) through many afflictions enter into the kingdome of God.*

(l) *διὰ πολλῶν συμφορῶν*; Through many compressions or twistings together of the Greeke word *συμφορῶν* doth import. For this cause afflictions are compared to waters, because as one waue falleth vpon another, so one trouble commeth after another. m) I might make this more manifest vnto you, by manifold examples out of Gods word: as by the example of *Jacob*, of *Ioseph*, of *Iob*, & others: but at this instant I will giue you instance only in two: namely, in *David* and *Paul*, wherof the one is in the old Testament, and the o-

ther

ther in the new. *n*) A lyon (you know) came to *David* to deuoure him: a beare to teare him: *o*) a giant to kill him: *p*) a king to behead him: *q*) a sonne to vnthroan him: *r*) a subiect to reiect him: & many (*s*) out-lādish princes to captiue or conquer him. These were troubles, yea many troubles, but yet they were not all. For besides these, you may reade, how his wiues were taken by the enemies, like prisoners; *t*) how his concubines were defloured openly like whores: *v*) how his children were defiled with incest and murder, like pagans: *w*) how his subiects were destroyed with pestilence and famine, like beasts: *x*) how his souldiers were vp in a mutinie for to stone him, like rebels: *y*) how his friends were in a confederacie against him, like traitors: *z*) lastly, how hee himselfe was strangely handled both in body and soule, by God himselfe, like a cast-away. *a*)

But to leaue him, and to come to *Paul*, in the 2. Epistle to the *Corinthians*, and 11. chapter, you may plainly see how manie his troubles were, by his owne report, who knew them best. He had many labors & many stripes. He was often in prison: he was neere vnto death many times. Of the *Jews* he receiued 5. times 40. stripes sauing one. He suffered shipwrack 3. times. Night and day was he in the deepe Sea. In iourning he was often in perill of waters, in perill of robbers, in perill of his owne nation, in perill among the *Gentiles*, in perils in the citie, in perils in the wildernes, in perill in the sea, in perils among false brethren. In wearines and painfulness, in warchings often, in hunger & thirst, in fasting often, in cold and nakednes. Besides the things which are outward, he was cumbred daily, and had the care of all churches. So that this is a cleere doctrine, that the troubles wherevnto the children of God are subiect, are many and diuerse.

Now the reasons thereof are these. First, because they haue many finnes. For sinne is the generall and vniuersall cause of all troubles. *Man suffereth for his sinne* (saith *Jeremy*) in the *Lamentations*. *b*) And fooles (saith *David*) by reason of their transgressions, and because of their iniquities are afflicted. *c*) You may see more of this at your leisure, in *Psalm* 40. 12. in *Esai* 57. 17. in *Lament* 1. 22. and *Iohn* 5. 14. God doth knowe that we are like dogges, who so long as they are hungry, they fasten their eyes vpon their maister,

*n*  
1. Sam. 17. 34.  
*o*  
1. Sam. 17. 41.  
*p*  
1. Sam. 20.  
& 21.  
*q*  
2. Sam. 15. 12.  
*r*  
2. Sam. 20. 10  
*s*  
2. Sam. 8. 10.  
*t*  
1. Sam. 30. 9  
*v*  
2. Sam. 16. 22.  
*w*  
2. Sam. 13. 14.  
32.  
*x*  
2. Sam. 21. 7.  
24. 15.  
*y*  
1. Sam. 30.  
*z*  
Psal. 41. 9. & 55. 12.  
*a*  
Psal. 38. 2. and 32. 4.

Reas.

*b*  
Lam. 39. 3.  
*c*  
Psal. 107. 17.

but he no sooner casteth downe a crutt or a bone, but they looke downward, & run after it, little regarding him who feedeth them.

So is it with vs, so long as wee are kept vnder, wee looke vnto the Lord our maister, and haue a respect to his commandements: but when we are full, and laden with fatnesse, we spurne with the heele, and regard not the strong *GOD* of our saluation. *d)* For this cause doth the Lord oftentimes send a deluge vpon the face of our earthly pleasures, and throwe vs downe into the floods of teares: that so thereby hee might extinguish the heate of vnlawfull desires within vs, & cleanse the corruptions of our sinfull liues, and all to this ende, that wee might not be condemned with the world, but might be saued at the day of iudgement: as the Apostle doth well obserue in his epistle to the *Corinthians*, according to that which was quoted before, the first Epistle, the 11. chapter, and the latter ende of the same.

Secondly, because they haue many enemies. For all the world doth hate them, and the diuell and his power is wholly bent against them, and so they will alwayes be working one mischiefe or other, to ouerthrow them. Satan will neuer be quiet, but hee is compassing the earth too & fro at all times, *(e)* and goes about like a roaring lyon seeking euermore whom he may deuoure. *f)*

Thirdly, because they haue many graces. For as God doth bestow more heavenly gifts vpon them, then vpon all the world besides: so he will haue these gifts of theirs to be tryed, and made knowne vnto others, for the praise of his own Maiestie who gaue them. They must bee beaten like spice in the mortar, that they may smell the better all abroad. *Paul* must haue the buffetings of Satan to continue with him still, because hee had grace sufficient to beare the same. *My grace* (saith God vnto him) *is sufficient for thee.* *g)* Surely in this respect he dealeth with vs, as we are wont to do with our children. The stronger they be, the more and heavier burdens doe we lay vpon them: but the weaker, the fewer, and the lighter. The more able that we be to vndergoe troubles, the more will the Lord exercise vs with troubles, but the feeblar that we be to beare them, the fewer shall we haue.

Fourthly, because they haue many blessings. For the more fauours that they doe receiue from the Almighty, the more are they spited

Deu. 32. 15.

Iob. 1. 7.

1. Pet. 5. 8.

2. Cor. 12. 9.

spited at here in this wretched world: and the more doe the wicked oppose and set themselues against them, to their vtter ruine and ouerthrowe, if it may be. Because the Lord had respect vnto *Habel* and to his offering, but vnto *Cain* and his offering, he had no regard. *Cain* was exceeding wroth, and his countenance fell downe, and afterwards hee rose vp against *Habel* his brother, and slewe him. *h*) In like manner, because *Isaac* waxed mightie, and still increased, till he was exceeding great: (for hee had flocks of sheepe, and heards of Cattell, and a mightie household,) therefore the *Philistims* had enuie at him: insomuch that the *Philistims* stopped and filled vp with earth, all the wells which his Fathers seruants digged in his Father *Abrahams* time. And *Abimelech* the King also said vnto him, *Get thee from vs, for thou art mightyer then wee a great deale.* *i*)

Genel. 4.4.5.8

Genel. 26. 13

14.

Fiftly, because they haue many exercises of holy religion. For as *Daniel* was troubled and cast into the lyons denne, because he did pray vnto the Lord his God, contrary to the edict of the king. *k*) And as the Apostles were apprehended and throwne into prison, because they did preach in the Name of Christ, contrary to the charge of their gouernours, the high-priests, and others, *l*) So all those that shall bee bowed at any time, in the practise of holie duties, and be earnest and feruent in setting forward the exercises of true religion, they shalbe sure to be assaulted with manifold troubles here amongst the sonnes of men.

Dan. 6. 10

Act. 5. 18

Finally, because they haue many contentions in the world against sinne for righteousness, and against the diuell for their God. For as the word of God is in their hearts like a burning fire, shut vp in their bones, which doe make them weary with forbearing, and vnable for to stay. *m*) And as they doe testifie of the world, that the workes thereof are euill. *n*) So the world and the diuell doe rage the more against them for the same. All were quickly vp in a tumult against *Paul*, when he spake against their idolatry, and by name condemned their goddess *Diana.* *o*) The *Iewes* could not holde when *Stephen* layd to their charge their great impietie, but their harts brast for anger, and they gnashed at him with their teeth: yea, they gaue a showte with a loud voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie,

Ier. 20. 9.

Iob. 7. 7.

Act. 19. 25.

p  
Acts. 7. 54.

q  
Mar. 6. 18.

Use.

Heb. 12. 2.

f  
Matt. 5. 11. 12.

t  
Iam. 1. 2. 3. 4.

Ob:

v  
Psalm. 32. 10.

tie, and stoned him. p) And howsoever *Herod* did reuerence *Iohn* the *Baptist*, and heard him gladly, yet at the last hee did imprison him, and caused his head to be cut off, because hee told him of his faults, and said vnto him; *It is not lawfull for thee to haue thy brothers wife.* q) Thus you see the reasons why the troubles of the righteous are many. It is because their sinnes are many. It is because their enemies are many. It is because their graces are many. It is because their blessings are many. It is, because their exercises of religion are many. It is lastly, because their contentions against the world, the flesh, and the diuell are many.

The consideration wherof is profitable vnto vs many waies. For first it may serue to comfort all such as haue manifold afflictions and troubles here. They must not thinke the worse of themselves for the same, but rather the better. For the best of all commonly are most troubled, as we may see by the example of the Patriarchs, of the Prophets, of the Apostles, of the Euangelists, of the martyrs, yea of Christ himselfe, who was to be despised, and to endure the shame of the crosse, before he could be glorified. (r)

And therefore let vs remember what our Sauour doth say of this matter in the Gospel according to *Saint Matthew*, in these words. *Blessed are you, (speaking to his disciples) when men reuile you, and persecute you, and say all manner of euill against you for my sake falsely. Reioyce & be glad, for great is your reward in heauen; for so persecuted they the Prophets which were before you.* s) And let vs also often thinke vpon that which *Iames* hath in his *Epistle*, when he saith; *My brethren, count it exceeding ioy, when you fall into diuers temptations, knowing that the trying of your faith bringeth forth patience; and let patience haue her (t) perfect worke, that you may be perfect and entire lacking nothing.*

But here it may be obiected, that a man may haue many troubles, and yet be the child of the diuell, according to *Dauids* saying: *Many sorrowes shall come to the wicked.* v) And according to that which is recorded in the *Reuelation*, in these words: *And the fourth Angell powred out his viall on the Sunne, & it was giuen vnto him to torment men with heate of fire, and men boyled in great heate, and blasphemed the name of God, which hath power ouer these plagues: and they repented not to giue him glory: And the fift Angell powred out his viall up-*

on the throane of the beast, and his kingdome waxed darke, and they gnaw  
their tongue with sorrow, & blasphemed the God of heauen, for their paines  
and for their sores, and repented not of their works. w)

Re. 16. 8. 9. 10

It is true, but to make a difference, you must consider three re-  
markeable points. The first is, the cause of their troubles. For the  
old saying is, *Non poena, sed causa facit martyrem*: It is not the pu-  
nishment, but the cause that doth make a martyr. Some are like  
to *Ismaell*, of whom it is saide, *He shall be a wilde man; his hand shall  
be against every man, & every mans hand against him.* x) Because they  
trouble others, therefore they haue many troubles themselves. But  
if any be railed vpon for the Name of Christ, they are blessed: and  
all those who suffer, not as a murtherer, nor as a thiefe, nor as an e-  
uill doer, nor as a busie-body, in other mens matters, but as a  
Christian, they are happy, & need not to be ashamed, but may glo-  
rifie God in that behalfe. y) The second, is the manner of bea-  
ring their troubles. For righteous persons doe quietly vndergoe  
the same, and blesse the Lord their God in the midst thereof, say-  
ing with olde *Ely*, *It is the Lord, let him doe what seemeth him good*:  
(z) With valiant *David*, *carry the Arke of G O D againe into the Citie, if  
I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew  
mee both it, and the tabernacle thereof. But if he thus say, I haue no de-  
light in thee, behold, here am I: Let him do to me as seemeth good in his eyes.*  
a) And with patient *Iob*; *Naked came I out of my mothers wombe,  
and naked shall I returne againe: the Lord hath giuen, and the Lord hath  
taken it: blessed bee the Name of the L O R D.* (b) But vngodly per-  
sons doe breake out exceedingly, and not onely seeke vnlawfull  
meanes to helpe themselves in their troubles: as *Saul* resorted to  
the witch of *Endor*, c) and many enquire at them that haue a spi-  
rit of diuination, and at the Sooth-sayers, which whisper end mur-  
mure, forsaking the liuing, to goe to the dead, and the Creator, to  
goe to the creature: d) But they also storme and rage now and  
then like mad-men, and withdrawe all their trust from the Lord  
the fountaine of all happinesse, not praying vnto his Maiestie for  
succour and helpe, but rather blaspheming his glorious name, with  
their leaud & wicked tongues; as was obserued a little before out  
of the *Reuelations*. The third and last is the ende, what fruit doth  
followe vpon their troubles. For the godly are bettered by them,

An:

Gen. 16. 12

I. Pet. 4. 14.  
15. 16.

I. sam. 3. 13.

2. sam. 15. 25.  
26.

Iob. 1. 21.

I. Cor. 10. 13.

Esay. 8. 19.

E

but

Mi. 27. 3. 12.

13.

f  
Esay. 1. 4. 5.

but the wicked are not. *Dauid* & other righteous men receiued goodnes from them, as was proued before: but *Saul* and other vngodly wretches remaine still in their sinfulness notwithstanding them; yea by them they grow worse and worse, according to *Pauls* words, when he saith; *Yea, and all that will liue godly in Christ Iesus shall suffer persecution. But the euill men and deceiuers shall waxe worse and worse, deceiuing, and being deceiued.* (e) Whereunto agreeth that which the prophet *Esay* hath in these words; *they haue forsaken the Lord, they haue prouoked the holy one of Israel to anger, they are gone backward. Wherefore should you be smitten any more? for you fall away more and more, the whole head is sicke, and the whole heart is heavy.*

(f) Now to conclude this point, if the cause be holy for which you suffer, if it be for God and a good conscience, and not for your owne defaults or foolishnes: if secondly, you take your troubles quietly, and possesse your soules with patience in the midst thereof, relying onely vpon God, and vsing no vnlawfull meanes for your helpe therein: if lastly you be amended and made better by such chastisements as are laid vpon you, so that now you doe become more deuout and religious in the whole course of your liues then euer you were before, you may assure your soules that your case is good, and thinke the better of your selues for these your troubles, and not the worse. They must be so many pledges and seales to you of your euerlasting happines.

Secondly, seeing the troubles of the righteous are many, righteous persons haue neede of great patience, a little part or portion thereof will not serue their turnes. And therefore let all those who intend to be righteous indeede, endeavour to the vttermost of their power, to attaine to a good measure of patience, which is like a priuy coate vpon the soule to saue it; a marble pillar in the house to vphold it; a strong post vnder the tree to stay it: a pretious balme about the head to heale it: and a two edged sword in the hand to defend it. Doubtles *Sampson* neuer gained so much by his haire vpon his head (and yet when his haire was on his head he did alwaies ouercome, and was neuer overcome) as we shall gaine by patience to helpe vs in all our troubles. For this will be a generall salue to vs for all our sores, and as the lid about the eye is made to shut and open to saue the eye, so this is placed in our soules

soules by the Lord, to guard and keepe our soules. For as a light burden borne at the armes end, weigheth heauier by much, then a burden of treble weight, if it be borne vpon the shoulders, which are made to beare. So if a man set impatience to beare his crosse, which is not fit to beare, it will start and shrink, and let the burden fall on his head, like a broken staffe, which promiseth to helpe him ouer the water, and leaueth him in the ditch. But if you put it to patience, and set her to beare it, which is appointed to beare, she will vndergoe it, and carry it away as nothing. For she is like the harty spies, that came from Canaan, and saide; Surely, the Lord hath deliuered into our hands all the land, for euen all the inhabitants of the countrey, faint because of vs. (g) Or like to Caleb, that stilled the people before Moses, and said, Let vs goe up at once, & possesse it. For vndoubtedly we shall ouercome it. h) So patience doth euermore hart vs on against all troubles that may bee, and perswade our hearts that wee shall ouercome them well enough in the end. She doth tell vs, that it is nothing to fast, nothing to watch, nothing to read, nothing to labour, nothing to be enuied, nothing to be slandered, nothing to be buffeted, nothing to bee imprisoned, nothing in a word to be racked, or to be put to death for the Lords cause. Shee doth assure vs, that we shalbe more then conqueror therein, according to Pauls words, in his epistle to the Romanes, i) Labour then I beseech you for patience, and follow the Apostles counsell in this respect, when he saith: Be patient therefore brethren vnto the comming of the Lord; Behold the husbandman waiteth for the pretious frutes of the earth, and hath long patience for it, untill hee receiue the former and latter raine. Be yee also patient therefore, & settle your hearts, for the comming of the Lord draws neere. k) And surely, he that wanteth it, is like a man that standeth trembling in the field without his Armour, because euery one can strike him, and he can strike none againe. The least push that is, of disgrace, or of losse, or of sicknes, or of pouerty, or of paine, doth trouble those persons more, which haue not patience to beare the same, then forty tryalls can moue such as are armed with patience to vndergoe them, like a golden shield in their hand, to breake the stroke of euery crosse, and to saue the heart, though the bodie suffer. For while the heart is whole, all is well. A sound spirit (saith Salomon) will beare his infirmity, but a wounded spirit, who can sustaine it? l)

g Ioshua. 2. 21.

h Num. 13. 31

i Rom. 8. 37.

k Iam. 5. 7. 8.

E 2

l Lastly, Prou. 18. 44.

Lastly, considering the afflictions of the godly are many, we that are godly, must neuer promise to our selues peace & quietnes here, but after one trouble, we must still looke for another; saying with the Poet, *Finis alterius mali gradus est futuri*: the end of one euill, is a step towards another. Many do deceiue themselves with vaine hopes in this respect. They thinke that all shalbe well with them, that they shal haue the Sunne euermore to shine vpon them, if they can but rid themselves out of their present troubles. But let them marke it well, it shall not be so; oh my brethren, suppose you were as wise as *Salomon*; as strong as *Sampson*; as warlike as *David*; as meeke as *Moses*; as louely as *Jonathan*; as beautifull as *Absalom*; as rich as *Cræssus*; as great as *Assuerus*; as swift as *Asahel*; as freeborn as *Paul*; as noble as *Fæstus*; as big as *Goliath*; as patient as *Iob*; and as wise as Christ himselfe: yet you shall haue troubles still during your liues, so long as any of you shall breath with any life. As the life of *Christ* your Lord and maister was a warfare vpon the earth, so your liues that are Christians, must be a warfare vpon the earth. Here we liue in a sea of troubles. The Sea is the world, the waues are calamities; the Church is the ship; the anchor is hope; the sailes are loue; the Saintes are passengers; the hauen is heauen; and Christ is our Pilot.

Now when the Sea can continue without waues, the ship without tossings, and passengers not be sicke vpon the water, then shal the Church of God be without triall, but not before. Therefore I beseech you, beloued in the Lord, promise your selues no security in this world, but look still for troubles: and when you haue slaine a lyon, look for a beare: and when you haue killed the beare, looke for a *Goliath*: and when you haue ouercome *Goliath*, looke for a *Saul*: and when *Saul* is wounded to death, looke for the *Philistims*: that is, when you haue ouercome one trouble, or vanquished one enemy, looke still for an other trouble, and for an other enemy, and that vntill you die, and the spirit returne to God that gaue it.

Obiect.

True it is, that God hath not appointed to all his children, a like measure of troubles, but to some more, and to some lesse: to some after one manner, and to some after an other. Yet all must haue them, & all must continue in the hauiing of them, without starting from his Maiestie. For none must look to be more nicely or daintily handled, then the very naturall Sonne of God himselfe was, who was the onely darling, and the best beloued of his Father. Yet

for

for all that, his whole life here vpon the earth, was nothing else but a continuall crosse. And therefore let this be our daily meditation, that when we haue borne one trouble, wee doe prepare our hearts to beare an other, & euermore to looke for new troubles, so long as we liue here in this world, like new men. And so I leaue the miserie of the righteous, and come to his deliuerance from his miserie, *But the Lord deliuereth him out of them all.*

Here are two points to be stood vpon. The person, who doth deliuer the righteous, and the thing, from which the righteous is deliuered. But because the time is well neere spent, & *Id frustra fit, per plura, quod fieri potest per pauciora*, That is done in vaine by more things, which fewer to perfection brings; I will conioyne them both together, and from thence deliuer vnto you this doctrine, that there is no trouble which the righteous haue, but the Lord doth deliuer them out of the same. This you may see by *Ieremies* words, when he saith: *For the Lord will not forsake for euer, but though he send affliction, yet wil he haue compassion, according to the multitudes of his mercies: o Lord thou hast maintained the cause of my soule: and hast redeemed my life. m)* This you may see by *Esayes* words, whē he saith, *I will not contend for euer, neither will I be alwayes wroth. I haue seene his wayes, and will heare him. I will leade him also, and restore comfort vnto him, and to those that lament him. I create the frutes of the lippes to be peace: peace vnto them that are a farre off, & to them that are neere (saith the Lord) for I will heale him. n)*

This you may see by *Danids* words, when hee sayth, *Beholde his eye is vpon them that feare him, and vpon them that trust in his mercie, to deliuer their soules from death, and to preserue them in famine. o) This poore man cryed, and the Lord heard him, and saued him out of all his troubles. p) The Lord preserueth the simple, I was in miserie, and hee saued me. Returne vnto thy rest o my soule, for the Lord hath bene beneficiall vnto thee: because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling, I shall walke before the Lord in the land of the liuing. q) The Lord upholdeth all that fall, and listeth vp all that are ready to fall. The Lord is neere to all that call vpon him: yea, to all that call vpon him in Truth: hee will fulfill the desire of them that feare him. Hee also will heare theyr crye and saue them. The Lord preserueth all that loue him. r)*

IEHOVAH

<sup>m</sup>  
Lam. 3. 31. 32.  
38.

<sup>n</sup>  
Esai. 57. 16.

<sup>o</sup>  
Psalm. 33. 18.

<sup>p</sup>  
Psalm. 34. 6.

<sup>q</sup>  
Psalm, 116. 6.

<sup>r</sup>  
Psalm, 145, 14. 18.

*s*  
psal. 107. 6. 7.

*t*  
2 Tim. 3:  
10. 11.

See more for  
this in my Ser-  
mons on the  
second psalme  
page. 24.

Ob.

*v*  
psal. 37. 28. 37.  
39. 40.

Ans.

*w*  
psal. 105. 17.

Then they cryed to the Lorde in their trouble, and he deliuered them from their distresse, and led them forth by the right way, that they might goe to a Citie of habitation. (*s*) This you may see by Pauls words, when hee saith: But thou hast fully knowne my doctrine, manner of liuing, purpose, faith, long suffering, loue, patience, persecutions, and afflictions, which came vnto me at Antiochia, at Iconium, and at Lystra, which persecutions I suffered, but from them all the Lord deliuered me. (*t*)

Finally, this you may see by many particular examples, Abraham was in exile: Lot was in captiuitie: Iob was in bodily extremity: Ioseph was in prison: Moses was in the water: Ieremy was in the dungion: Daniel was in the Lions denne: Ionah was in the whales belly: Mordecai was in the power of Haman: Peter was in the Gaile: the three children were in the burning furnace: and Israel was in the bondage of Egypt: yet all these were deliuered, and came out of their troubles, euery one of them. So that wee may conclude this point with the saying of David, in these words: For the Lord loneth indgement, and forsaketh not his saints, they shall be preserved for euermore: marke the upright man, and behold the iust, for the ende of that man is peace; the saluation of the righteous men shall be of the Lord, he shall be their strength in the time of trouble, for the Lord shall helpe them, and deliuer them, he shall deliuer them from the wicked, and shall saue them, because they trust in him.

But here it may be obiected, that the righteous are not alwayes deliuered out of their troubles, but doe now and then continue in them still, and doe rather miscarry by them, then euer come out from them, considering that they die and perish through them.

For answer herevnto, you must know three things; The first is, that God hath appointed times when to deliuer his out of their troubles, as it is said in the Psalme, Hee sent a man before them. Ioseph was sold for a slave: They held his feete in the stockes, and he was layd in irons untill his appointed time came, and the counsell of the Lord had tryed him. *w*) The second is, that small and short troubles will not amend some, and fit them well, either for the worship of their God, while they be here, or for their owne actuall enterance into the kingdome of heauen hereafter, they are so seated in their sinnes, and so double died in their transgressions. And therefore the

the Lord is compelled as it were, for his owne glorie, and their good, to continue them still in their afflictions, vntill hee hath renewed them, & made them tractable to his voyce. The third and the last is, that these that end their liues by their troubles, are most of all deliuered from their troubles, because then they are no more molested with any trouble, but presently doe enter into their ioy of rest, as Iohn doth shew, saying; *Blessed are the dead, which dye in the Lord, euen so saith the spirite, for they rest from their labours, and their workes doo follow them.* x)

Read more of this in my 1. sermon vpon the second psalme,

But to passe the doctrine, and the doubt which hath bene moued against the doctrine, let vs now come to the reasons of the doctrine, and search what are the causes why the Lord doth deliuer the righteous out of all their troubles, who are subiect to many troubles. In few words, they are foure in number. The first is, because they loue him, according to that which is in the Psalme, in these words, *Because he hath loued me, therefore will I deliuer him, I will exalt him because hee hath knowne my Name, hee shall call vpon me and I will heare him. I will be with him in trouble, and I will deliuer him, and glorifie him with long life: I will satisfie him, and shew him my saluation.* y) The second is, because he doth loue them, and is bound vnto them by his promise; according to that which is in Deuteronomie, in these wordes: *The Lord did not set his loue vpon you, nor choose you, because you were more in number then any people: for you were the fewest of all people. But because the Lord loued you, and because hee would keepe the Oath which hee had sworne vnto your Fathers, the Lord hath brought you out by a mightie hand, and deliuered you out of the house of bondage, from the hand of Pharaoh king of Egypt.* z)

1. Cor. 14. 13.

Reas.

Psal. 91. 14

The third is, because he is touched with their grieuances, and all their troubles doe trouble him, according to that which is in Esay, in these words: *In all their troubles he was troubled, and the Angell of his presence saued them, in his loue and in his mercie, he redeemed them, and he bore them, and carried them alwayes continually.* a) Heere vnto adde that which is in Iudges; *His soule was griued for the misery of Israel.* b) The fourth and last is, because he hath glory and honour by their deliuerance, according to that which is in Ezechiel, in these words: *But I fauoured mine holy Name, which the house of Israel had polluted among the heathen, whither they went. Therefore say*

Deut. 7. 7. 8

Esay. 63. 9

Iudg. 10. 16

unto

Ez. 16. 22.

Esa. 48. 9. 10. 11.

Vse.

Exod. 15. 1.

Judg. 5. 1.

1. Sam. 12. 8.

Psal. 12. 4.

2. Chro. 20. 26.

Dan. 6. 22.

2. Tim. 3. 11.

Psal. 107. 16.

Psal. 6. 68. 15.

Hds. 13. 9.

unto the house of Israel. Thus saith the Lord God, I doe not this for your sakes, o house of Israel, but for my holy names sake, which you polluted among the heathen, whither you went. And I will sanctify my great name, which was polluted among the heathen, whom you have polluted, and the heathen shall know that I am the Lord; saith the Lord God, when I shall be sanctified in you before their eyes, for I will take you from among the heathen, and gather you out of all countries, and will bring you c) into your owne land. Herevnto you may well ioine that which is in Esay, where he saith: For my Names sake will I deferre my wrath, and for my praise will I refraine it from thee, that I cut thee not off. Behold I have fined thee, but not as silver; I have chosen thee in the furnace of afflictions: for mine owne sake, for mine owne sake will I doe it; for how should my name be polluted? surely I will not give my glory unto another. d) So that his loue, his promise, his feeling, and his glory, together with their loue & goodnes, doe stirre God yp to helpe the righteous, and to deliuer them out of all their troubles. The consideration whereof may afford vnto vs plentiful observations.

The first is, that God must haue the praise and honour of all these deliuerances, which the godly haue at any time. They must ascribe nothing to themselves or to others therein, but all to God, as Moses did: e) as Deborah did: f) as Samuel did: g) as Dauid did: (h) as Iehosaphat did: i) as Daniel did: k) as Paul did: l) & as all must doe, m) Praised be the Lord, said Dauid, euen the God of our saluation, which leadeth vs daily with benefits, this is our God, euen the God that saueth vs, and to the Lord God belong the issues of death. Againe he saith, praise ye the Lord, for his mercy endureth for ever. Let them which haue beene redeemed of the Lord, shew how he hath deliuered them from the hand of the oppressor, and gathered them out of the lands, from the East, and from the West, from the North, r) and from the South. And he doth often repeate this saying in the same Psalme: Let them therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men. That is euer true, which is in Hoseab, where the Lord doth say; O Israel, one hath destroyed thee: but in mee is thy helpe, o) For this cause I beseech you (beloued brethren) let none of vs sacrifice vnto our owne net, or burne incense vnto our owne yarne, but whensoever any of vs are deliuered out of any danger or distresse, let vs blesse the Name of the Lord

Lord our God for the same, and put that in practise, which is required of vs by the prophet *David*, when he saith; *Yee sonnes of the mighty, giue vnto the Lord glory and strength. giue vnto the Lord glory due vnto his Name, worshippes the Lord in his glorious Sanctuary.* p)

<sup>p</sup>  
Psal. 29. 1. 2.

The second is, that in all troubles the righteous must runne to God, they must seeke him out, and labour to haue his fauour and assistance. They must not looke vnto themselues, or rest vpon their owne strength: for they are weake, and vnable for to helpe themselues. That which Christ said in one sense, is true in this. *Without mee yee can doe nothing.* q) Neither must they look to man, for all the world is against them. r) But they must looke to the Lord their God, saying with *Israel*, *Come, and let vs returne vnto the Lord; For he hath spoyled, and he will heale vs: he hath wounded vs, and he will binde vs vp: after two dayes will hee reuiue vs, and in the thurd day he will raise vs vp, and wee shall liue in his sight.* s) Saying with *Iehoshaphat*, when the *Moabites*, *Ammonites*, and the *Idumeans* of *Mount-Seir* came to battell against him; *O our God wilt thou not iudge them? For there is no strength in vs to stand before this great multitude that cometh against vs: neither doe we know what to doe, but our eyes are towards thee.* t) Saying with *David*, *Haue mercie vpon mee o GOD, haue mercie vpon me, for my soule trusteth in thee, and in the shadow of thy wings will I trust, till these afflictions ouerpasse, I will call vpon the most high GOD, euen to the God that performeth his promise towards me: He will send from heauen & saue me fro the reproafe of him that would swallow me. Selah, God wil send his mercie & truth.* v) Saying with *A/a*, when the *Ethiopians* came against him with an Hoast of ten hundred thousand, and three hundred charrets; *Lord it is nothing with thee to helpe with many, or with no power: helpe vs, o Lord our God: for we rest on thee, and in thy Name, are we come against this multitude, O Lord thou art our God, let not man preuaile against thee.* w) Saying with *Herechia*: *O lord God of Israel, which dwellest between the Cherubims, thou art very God alone, ouer all the kingdomes of the earth: Lord bow down thine eare & heare: Lord open thine eyes, and behold and heare the words of *Sanacherib*, who hath sent to blaspheme the liuing God. Now therefore, o Lord our God, I beseech thee saue thou vs out of his hand, that all the kingdomes of the earth may knowe that thou o Lord art onely God.* x) Saying lastly, with the godly in the psalme, *I lift vp mine eyes to thee that dwellest in the heauens. Behold, as*

<sup>q</sup>  
Iob. 15. 5.  
<sup>r</sup>  
Iob. 15. 19.

<sup>s</sup>  
Hos. 6. 1. 2.

<sup>t</sup>  
2. Chron. 2. 20.

<sup>v</sup>  
Psal. 57. 10.

<sup>w</sup>  
2. Chro. 14. 11.

<sup>x</sup>  
2. King. 19. 10.  
26. 19.

y  
Plal: 123. 1.2.

Gol.  
Sothet.  
Ereptor.

z  
Psalm. 73. 24.

a  
Zeph. 3. 14.

b  
Ela. 41. 10.

the eyes of seruants looke vnto the hand of their maisters, and as the eyes of a maiden vnto the haud of her mistris: So our eyes wayte vpon the lord our God, vntill he haue mercie vpon vs. y) O my brethren, there is much gadding abroad, but I beseech you let vs not wander, as others do therein. We must not with *Pharaoh*, relie vpon enchaunters: Wee must not with *Saul* relye vpon witches: we must not with *Asa* relye vpon physitions: we must not with *Israel* rely vpon the *Egyptians*: we must not with *Iezabel* relie vpon Idols: we must not with papists relie vpon the dead, or canonized saints: we must not with the worldling, relie vpon the wedge of golde, or earthly wealth: we must not in a word with *Goliath*, relie vpon our own strength or power: But we must relye vpon the Lord our God. We I say, who are professors, who are Christians, who are the visible members of the Church, who are the true children of God, euen all wee, I say must relie onely vpon the Lord our God, whatsoeuer others doe besides. Surely he onely must be our *Goel*; our *Soter*; our *Ereptor*; that is, our Redeemer: our Sauour: our deliuerer. Hee must bee our strength, our refuge, our shield, our rock, our fortresse, and the horne of our saluation. As *Dauid* doth speake in the 18. Psalme, and 2. verse. And therefore I pray, let vs do euermore as that good man did, who said: *Whom haue I in heauen but thee? & I haue desired none in the earth with thee. My flesh faileth, and mine heart about God is the strength of mine heart, and my portion for euer. For loe they that withdraw themselves from thee shall perish: thou destroyest all them that goe a whoring from thee. As for me, it is good for me to draw neer to God. Therefore I haue put my trust in the Lord, that I may declare all thy works.* z).

The third is a comfort vnto the righteous against all their troubles. Reioyce o daughter *Zion* (saith *Zophonie*) be ye ioyfull, o *Israel*; be glad and reioyce with all thine hart, o daughter *Ierusalem*. The Lord hath taken away thy iudgements: he hath cast out thine enemy, the king of *Israel*, euen the Lord is in the midst of thee, thou shalt see no more euill: a) Feare not (said God vnto *Israel* his people) for I am with thee, be not affraid, for I am thy God, I will strengthen thee, and help thee, and will sustaine thee with the right hand of my iustice. Behold all they that prouoke thee, shall be ashamed and confounded, they shall be as nothing, and they that strue with thee shall perish. b) Doubtles as *Dauid* gaue charge vnto the souldiers, that they should not kill *Absolom* his sonne

sonne, though he sent them against *Abolom* to stay his rebellion : so God doth command crosses not to destroy his childre, though he send them against his children, either to correct them, or to trie them. And therefore as the viper leapt vpon *Paul*, and leapt of againe, so troubles leape vpon the righteous and leaps off againe, as though they had mistaken the partie, and rapt at the wrong doore. Look then how all the accusers went out, one by one, beginning at the eldest, euen to the last, and left the poore adul- tresse woman alone onely with Christ, there being not so much as any one left behinde, either to condemne her, or to stone her with stones : c) So doe all troubles vanish away from the righte- ous, one by one, and leaue them, safe and alone without one, ei- ther to vex them, or to destroy them with destructions. For be it, that the lawier cannot deliuer his client but from his strife : the Physition his patient but frō his sicknes: the maister his seruāt but from his bondage: the father his childe but from his pouerty: the tutor his scholler but from his ignorance: the captaine his souldi- er but from his wounds : yet God can and will also deliuer his from all their troubles whatsoeuer. And howsoeuer these their troubles doe come in a thousand waies, like waters through ma- ny grates, yet he can and will also meete with them all. For hee can worke, & doth also often worke, by meanes, without meanes: and contrary to all meanes.

By meanes, yea by weake meanes, he saued *Israel*, when hee ouerthrew the innumerable army of the *Midianites* by *Gedeons* three hundred men. d) By meanes, yea by weake meanes, he sa- ued *Saul* and his people, when he slew a garrison of the philistins by *Jonathan*, and his armorbearer. e) By meanes, yea by weake meanes, he saued *Lot*, when he conquered *Chadorlaomor*, & three other kings with him, by *Abraham* and his familie. f) Lastly by meanes, yea by weake meanes, he saued the nation of the Iewes, when he destroyed *Goliath* by *Dauid*, *Sisera* by *Iael*, and *Abimilech* by a woman. g)

Without meanes he saued *Iehosophat* and his people, when hee himselfe did ouerthrow the *Moabites*, the *Ammonites*, and them of mount *Seir*, which made warre against them. h) Without meanes he saued *Moses* and his people, when he himselfe drowned *Pha-*

c Iohn. 8. 9.

d Iudg. 9. 7.

e 1. Cor. 14.

f Genes. 14.

g 1. Sam. 17.

Iud. 4. & 9.

h 2. Chron. 20.

i  
Exod. 14.

k  
2. King. 17.

l  
2. King. 6.

m  
- Dan. 3.

n  
Ion. 2.

o  
Dan. 6.

p  
Ezod. 14.

q  
Psal. 42. 11.

r  
Psal. 27. 14.

s  
Zoph. 3. 18. 19

roah and his army in the red sea, pursuing after them: without meanes he saued *Ezechiah* and his people, when he himselfe slew the huge army of the *Assirians*, who came with a purpose to destroy them. k) Lastly, without means he saued *Elisha*, and his man, when he himselfe smote with blindness the *Syrians*, who besieged *Dothan*, the city where the prophet was, and came to take him. l)

Contrary to all meanes, hee saued the three children from burning, being in the fire. m) Contrary to all means, he saued *Jonah* from consuming, being in the Whales belly. n) Contrary to all meanes, he saued *Daniel* from deuouring, being in the Lions den. (o) Finally, contrary to all meanes, he saued the *Isralites* fro drowning, being in the bottome of the sea. p) Wherefore my beloued brethren, faint not whatsoeuer your troubles be, but be of a good comfort, and cheere vp your harts in the Lord, & doubt nothing, but all shall be well with you in the end. Oh say with *David*, whe your harts are disquieted, *Why art thou cast downe my soule? and why art thou disquieted within me? waste on God, for I will yet giue him thanks, he is my present helpe and my God.* q) Doubtles he will come, he will come, waite but a little, and you shall see your deliuerance. And so I conclude this worthy obseruation with the prophets needful exhortation, in these words: *Hope in the Lord, be strong, and he shall comfort thine heart, and trust in the Lord.* r)

The fourth and last, is an Instruction to the world, to warne them in their euill courses, that they goe not about to trouble the righteous, and to qualifie them in their ioyfull mirth, that they doe not exult too much in the misery of the righteous. For seeing that the Lord will deliner the righteous out of all their troubles, it is a great folly for the world to goe about to trouble them, and a greater vanity in them to reioyce at their troubles, as though they should continue euer in their troubles, and neuer see an end of their troubles. Here, here, let the wicked remember what is in *Zophonie*, when the Lord saith, *After a certaine time will I gather the afflicted, that were of thee, and them that beare the reproach for it: behold at that time I will bruisse all that afflict thee, and I will saue her that balseth, and gather her that was cast out, and I will giue them praise, and fame in all the lands, of their shame.* s) Here, here, let the wicked remember what is in *Esay*, where the almighty saith: *But thus saith the Lord,*

Lord, euen the captivity of the mighty shall be taken away, and the prey of the tyrant shall be deliuered, for I will contend with him that contendeth with thee, and I will saue thy children: And will feede them that spoile thee with their owne flesh, and they shall be drunken with their owne blood, as with sweete wine, and all flesh shall know, that I the Lord am thy saviour and thy redeemer, the mighty one of Iacob. *t*) Here, here, let the wicked remember what is in the Prouerbes, when Salomon saith, The righteous escapeth out of trouble, and the wicked shall come in his sleede. *v*) Againe, the wicked shall be a ranfome for the iust, and the transgressor for the righteous. *w*) Here, here, lastly, let the wicked remember what is in Micah, when the prophet saith, Reioyce not against me, o mine enemy; though I fall, I shall arise when I shall sit in darknes, the Lord shall be a light vnto me, I will beare the wrath of the Lord, because I haue sinned against him, untill he plead my cause, and execute iudgement for me. Then will he bring me forth to the light, and I shall see his righteousness. Then she that is mine enemy, shall looke vpon it, and shame shall couer her, which said vnto me, where is the Lord thy God? mine eyes shall behold her: now shall she be troden downe as the mire of the streetes. *x*) Hitherto you haue had, wel beloued in the Lord, such things one-ly, as concerned my text, and which in a generall manner flowed out of the same for the good of vs all. But now I pray giue mee leaue in a few words to make some particular application thereof vnto that honourable and most worthy person, our most high and mighty king, for whose sake we are here this day assembled together. You are not ignorant how his troubles haue bene many: neither are you ignorant how his deliuerances also haue bene manie. Out of all doubt, that which *David* doth here say, his Maiesty may truly say: *Many are the troubles of the righteous, but the Lord doth deliuer him out of the all.* For he hath had good experiēce of the both in his own person. But not to speake of al, but only of one thing amongst them all: You know, that as vpon this day heeretofore in *Scotlād*, his Highnes was neer vnto his death, but the Lord did deliuer him frō that his death. *Alexāder Ruthwen*, one of the *Gowries*, the Earls own brother, through a wicked traine, drew his Ma: into a little study, in the Earles owne house, the plotter of that treason: to the which none could come for his rescue, it was so far remote, and so many dores were fast lock't betwixt them. In that study he

*Esa. 49. 25. 26*

*Pro. 11. 8.*

*Pro. 21. 18.*

*Mic. 7. 8. 9. 10.*

had set a man with a weapon, a dagger at his girdle. They three only being now in the studdy, and the studdy-doore fast lockt vpon them, *Alexander* put on his hat on his head, and drawing the dagger from that other mans gyrdle, held the point of it to the Kings breast, avowing now that the King behooued to be in his will, and to be vsed as he list, swearing many bloody oaths, that if the King cryed one word, or opened a window to looke out, that dagger should presently goe to his heart, affirming that hee was sure, that now the Kings conscience was burdned for murdring his father.

Behold, here was one part of his highnes trouble. Now marke how the Lord did deliuer him from the same. First, hee made the man there set, to do nothing but to tremble and quake, and to beg *Alexander* (for Gods sake) not to meddle with his Maiestie, nor to doe him any harme. Secondly he stayde *Alexander*, that hee thrust not at all at the King with his weapon. Thirdly, he put into the Kings mouth such an holy and powerfull speach, and directed his tongue, with such a perswasive language, that *Alex:* himself appeared to be somewhat amazed, and vncouering his head againe, swore and protested, that his Maiesties life should be safe, if hee would behaue himself quietly without making noyse or crying: & that he would onely bring in the Earle his brother, to speake with his Maiestie. And so he went forth vnto his brother, locking the dore behinde him, and leauing his Ma: with that man he found there before him. To proceede, back againe comes *Alex:* to the King, with a sword at his side, after that he had talked with the earle his brother: and at his incomming to his Maiestie, he did cast his hands abroad in a desperate manner, and said, *hee could not mend it, his Maiestie behooued to dye:* And with that, offered a garter to binde his Maiesties hands, with swearing, *hee behooued to be bound.*

Behold, here was an other part of his highnes trouble, now marke how the Lord did deliuer him from the same. First, he caused the man that remained with the King, to do nothing against the King, as before, but in the absence of *Alexander*, when he went to talke with his brother, He opened the studdy-window at the request of the K: which was a benefite vnto the King. Secondly, he did so besotte *Alexander*, that he left the studdy doore vnlockt, at his comming in at this time for haste, & did not goe about to kill the King with

with his weapon, but to bind him with his garter. Thirdly, he gaue that strength and ability to the King, that he was hard enough for *Alexander*, & with struggling drew him out of the studdy. Fourthly, he directed the Kings traine to come vnder the studdy window, at the same time, when the King and *Alexander* were gripiug together, who heard and knewe the Kings voyce, crying out, *that they were murthering him, in that trasonable forme*. Fifthly, he moued the said K: traine to retire, and in returning, hee caused some of them to hit vpon an open way (which was a turn-peck-doore, prouided onely for the Earle and his seruants, as appeared for that purpose. For euer before it was wont to be shut, and was onely then left open) to come immediately to the King. Lastly, he caused *Sir Iohn Ramsey* (after he was entred into the chamber, and had found his Mai: and *Alexander* strugling together) to strike *Alex:* with his dagger, some two or three times: & taking him by the shoulders, to throw him down the staires: who was no sooner shut out at the doore, but was met by *Sir Thomas Erskine*, & *Sir Hugh Hereis*, who there vpon the staires ended him. To conclude this point, no sooner could the said *Syr Thomas Erskine*, & *Syr Hugh Hereis* with an other seruuant enter into the chamber where his Maiestie was, but that the said Earle of *Gowrie* (before they could get the dore shut) followed them in at the backe, hauing cast him directly to come vp that priue passage, as is before saide, who at his first entrie, hauing a drawne sword in euery hand, and a Steele bonnet on his head, accompanied with seuen of his seruants, euery one of them hauing in like manner, a drawne sword, *Cried out with a great Oath, that they should all dye as Traytors*.

Behold here was an other part of his highnes trouble: now marke how the Lord did deliuer him from the same. First he moued the harts of his seruants to shut his maiestie backe into the little studie, and the doord shut vpon him, that so he might be put in safely from all strokes. Secondly hee gaue them that courage and strength, that though they were but foure against eight, yet they durst encounter with the earle and his seruants, and after many strokes on all hands got the victory of them, the said Earle of *Gowrie* being stricken dead with a stroake through the heart, which the said *Sir Iohn Ramsey* gaue him, without once crying vpon

on God, and the rest of his seruants dung ouer the staires with many hurts. *So let all thine enemies perish o Lord; but they that loue him shall be as the sunne, when he riseth in his might.*

The victory thus going on his maiesties side, hee being now safe, and his enemies being destroyed before him, (howsoeuer they were many, euen to the number of some three or foure score, and his company was but small, not aboue fifteene persons in all, who also were without any kind of armour, except swords, no not so much as daggers and whingers) downe he falles vpon his knees in the midst of his seruants, who also kneeled round about him, euen immediately before he came out of the chamber, and with his owne mouth hee thanked God for that miraculous deliuerance and victory: assuring himselfe, that God had preserved him from so desperate a perill, for the perfitting of some great worke behinde to his glory, and for procuring by him the weale of his people, that God had committed to his charge. The which being done, and the whole town of Saint Iohn Stone being appeased, his maiestie returned home, with the great ioy, and loue of all sorts of persons throughout the land, who triumphed exceedingly for his deliuerance, and gaue manifold thanks vnto the Lord for the same. Wherein my beloued brethren, let vs labour to parallel them, and strue rather therein to goe beyond them, then in any sort to come behind them. O let vs pray daily vnto the Lord for him, and vpon our knees giue him most hartly thanks euery day, because we doe enioy him. *Gratious God, we beseech thee, couer him ouermore under the shadow of thy hand, make him a chosen shaft, and hide him still in thy quiver. Let him reioyce euer in thy strength and in thy saluation, giue him, o giue him, his harts desire, and deny him not the request of his lips, preuent him with iherall blessings, and set still a crown of pure gold vpon his head. Giue the nations before him, subdne the kings that rise up against him, giue them as dust to his sword, and as scattered stubble to his bow. Let iudgement also run downe in his daies, as waters, and righteousness, as a mighty river; yea let him feede his people according to the simplicitie of his heart, and guide them by the discretion of his hands. Thus o Lord, thus o Lord, let it be done vnto him, that so he may raigne here with vs many yeares prosperously, and with thy selfe in the heauens for euer triumphantly, to thy glory, and his euer-*  
lasting

lasting happinesse. *Amon, Amen.*

But now to end all, and to speake a word or two vnto you all by way of application, who are now my present Auditory. I beseech you (my beloued brethren) remember what now hath bene deliuered vnto you. Though troubles fall vpon you, yet shrink not, but stand fast, and quiet your selues like men. There be many I confesse in the world (I wil not say amongst you) who faine would haue a Church (as it were) of sugar, and a spouse of Roses. They would feede vpon *Manna*, and tread vpon veluet. In seruing of God, they would be serued themselues, and be made free from all afflictions. They loue *Canaan*, but they loath the wildernes. They like the crowne, but they loue not the crosse. They are like *James* and *Iohn*, who sought to sit in the seate of honor, but not to drinke of the cuppe of afflictions. But the truth is, as you haue heard, and you must belieue it, The way to heauen is no easie way, it is not strewed with flowers, but it is a sharpe way, it is set with thornes: and happily in your own experience you shal finde that to be true, which the Prophet doth here say: *Many are the troubles of the righteous.* Yet be not discouraged at it. For first, though your troubles be many, yet you are able for to beare them. There is no more laid vpon you, then you can carry. God is like a wise Phyfition in this case, who doth weigh his Drugs, and fitte them according to our strength. *Wee are afflicted on euery side (saith Paul) yet are not in distresse: in paueritie, but not overcome of paueritie: wee are persecuted, but not forsaken: cast downe, but we perish not.* 2) Secondly, though they be many, yet somtimes you are alone without them. As you haue <sup>2</sup> 1. Cor. 4 8. a time of fasting, so haue you a time of feasting: as you haue a time of mourning, so haue you a time of laughing: as you haue of sickness, so haue you a time of health: as you haue a time of shame, so haue you a time of praise: in a word, as you haue a time of miserie, so haue you a time of felicitie. Thirdly, though they be many, yet they doe not hurt you, but rather doe you good: you come forth better often from them, then euer you went into them. Consider with your selues how they set your wits to studie, your conscience to examine, your memory to repeate, your will to affect, your heart to pray, your tongue to entreate, your eare to hearken, your foote to goe, your hand to work, & euery member to doe his dutie. Call

<sup>a</sup>  
Psalm, 103, 10.

to minde also, how they doe cause you to seeke knowledge, to vnderstand Gods promises, to seek *Faith*, to apprehend Gods promises, to seeke *Hope*, to waite for the performance of Gods promises, to seeke lastly *Prayer*, to hasten God to accomplish his promises. Fourthly, though they be many, yet you haue deserued them: yea, more thē that, you haue deserued more then them. *G O D hath not dealt with vs* (saith *Dauid*) *after our sinnes, nor rewarded vs according to our iniquities.* a) Fifthly, though they be many, yet you are not alone in them, but others are conioyned with you, in the partaking of them: yea, men and women, I doubt not in your owne iudgement, better then your selues; as you may see in *Matth: chapt. 5. 12.* and in *Peter, 1. Pet: 4. 12. 13.* Lastly, though they be many, yet you shall not continue still in them, but come forth in time conuenient from them, according to the latter part of my Text, *But the L O R D doth deliuer him out of them all.* Marke the word well, *Out of them all.* We startle at the crosse often, because we are like the Prophets seruant, who did see his foes, but not his friends. We see our sore, but not our salue. Deliuernce seemes a farre off like *Abraham* in the Heauens, as though it would neuer come so long as we be. But let vs know, and euer remember for our comfort, that the Lord will come, and deliuer vs: And as *Moses* would leaue no hoofe behinde him, when hee was to deliuer the *Israelites* out of *Egipt*: so when the Lord commeth to deliuer vs: who are his, hee will not leaue a trouble behinde him, but rid vs out of all our troubles. Comfort your selues, oh comfort your selues, I beseech you, with these sayings; And the God of all grace be euer with you all, to instruct you, to direct you, to defend you, to redeeme you, to comfort you, to enrich you: and in a word, to blesse and to saue you, through *I E S U S C H R I S T* our *S A V I O U R*; to whome with the *F A T H E R*, and the *H O L Y G H O S T*, one Eternall *G O D*, and three distinct persons, be rendred, as is most due, all honour, all glorie, all praise, all power, all dominion, and all thanks-giuing, both now and euermore. *Amen. Amen.*

*F I N I S.*

